

Luke 7:36-50

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[0 : 0 0] Hey, I'm gonna probably be doing a lot of scripture reading tonight. I would personally rather preach this, but I'm not quite ready for that just yet. I know how I get when I generally do preach. But we'll be in the seventh chapter, the Gospel of Luke tonight. Seventh chapter of Luke, Luke of course being the only Gentile author in the New Testament. Luke's Gospel, as far as timelines go, is a bit more scattered than the other synoptic Gospels of Matthew and Mark. That being said, he still records a lot of the same things that they did and records some things that neither of the other synoptics do record. Back in March, I preached a sermon here about the widow of Nain that takes place in this same chapter that we're all being tonight, Luke chapter 7. And that's the only Gospel that that particular account is recorded in. But at the beginning of Luke chapter 7, you can actually go back to Matthew chapter 8 all the way through Matthew chapter 11 and see what Luke records in one chapter in his Gospel. And that's significant with what I'm going to be teaching tonight a little bit later on.

But at the beginning of the Gospel of Luke, we have Christ coming into the city of Capernaum and we see a Centurion servant healed and we're all probably familiar with that account of the Scripture. And then we come to this widow woman of Nain and her son's being carried out on a beer. And the Scripture teaches that Christ touched the beer and told her son to rise up.

And he did. He brought her son, her dead son, back to life. And then we have an account in Luke 7 of John the Baptist who had been in prison at this point and he sends two of his disciples to Jesus asking if he is the Messiah, if he's the one that they should be looking for, should they be looking for another. And of course we know that the lepers were cleansed and the blind eyes were open, deaf ears were unstopped, the lame were made to walk and Christ says these things are happening. Go tell John these things. Go tell John the Baptist these things that have happened. And then Jesus begins to rebuke some of the people of the cities in Matthew's account. But he begins to rebuke the people in general in Luke's account saying, you know, what did you come out to see John the Baptist for? Why did you do this? And all that brings us to Luke chapter 7 and verse 36 where I'll begin reading tonight. And this is an account of Christ and there's a parable that is within this account that will read through. I'm not going to spend a whole lot of time on that parable because you could actually preach a really good topical sermon just on the parable that Jesus speaks here.

But we're going to read from Luke 7 and 36 through the end of the chapter and we're going to take this one or two verses at a time. So Luke chapter 7 beginning at verse 36 says, one of the Pharisees desired him that he would eat with him and he went into the Pharisees house and sat down to meet. So it says, one of the Pharisees desired him, desired Jesus, that he Jesus would eat with him and this was a common request in the Near Eastern culture and it was an act of communion with one another. We talked about this this morning. We're in John chapter 13 in Sunday school in the adult Sunday school class and how at the last supper there where they were breaking the bread and passing the bread and that was a sign of communion and it's generally amongst friends that this is done but this Pharisee, he heard and he saw some of the things that

Jesus was doing and he desired him to come to his house and eat. Verse 37 says, and behold, a woman in the city. Now the city that we're talking about it can be rightfully assumed that we're still talking about Capernaum because we don't see mention of any other city in Matthew's account nor Luke's account for that matter that Christ has traveled to nor that he has traveled period so we can rightfully assume that we're still in the town or the city of Capernaum. It says, and behold, a woman in the city which was a sinner when she knew that Jesus sat at meat in the Pharisees house brought an alabaster box of ointment and stood at his feet behind him weeping and began to wash his feet with tears and did wipe them with the hairs of her head and kissed his feet and anointed them with the ointment. So this woman, the Bible here says, Luke's account says there was a woman of the city and it says she was a sinner and it's generally assumed that she was a prostitute although Scripture doesn't plainly state that here but it does state she was a sinner so in other words she lived a lifestyle of sin that was publicly known to everybody that was in that town. I said it's usually assumed that this myth that she was a prostitute some of the English translations actually have her actually come out in state that she was a prostitute but here in our King James version it just says she was a sinner but it says when she knew that Jesus sat at meat in the Pharisees house she brought an alabaster box of ointment and stood at his feet behind him weeping and began to wash his feet with tears and did wipe them with the hairs of her head and kissed his feet and anointed them with the ointment. So this woman heard that Jesus was in this Pharisees house and because she heard that this is where crossed was this is where she went to her being a sinner she went to where crossed was and the actions that she's taking here so she stood at his feet behind him weeping and began to wash his feet with tears and did wipe them with the hairs of her head this was this was a great act of humility on behalf of this woman but at the same time if we continue reading it says that she anointed she kissed his feet and anointed them with the ointment so it was a great act of humility however because she brought this alabaster box of ointment which was probably the most expensive thing that she had in her possession it also shows great extravagance that she is using but she's using it toward and on the Savior Jesus Christ she's taken what probably what was most precious to her the most expensive thing she had the one thing that she held on to that she knew if she if times got really tough she could have sold it and gained some money but she takes this box of alabaster ointment and she anoints the feet of Jesus with it as she's crying and crying and washing his feet and wiping them wiping his feet with her hair now verse 39 says now when the Pharisee which had bitten him saw it he spake within himself saying this man if he were a prophet would have known who and what manner of woman this is that toucheth him for she is a sinner this shows once again the woman and what she was doing the acts that she was taking toward Jesus shows her humility but this shows the self-righteousness of the

[8 : 39] Pharisee so we have a very stark contrast here of two different people both of them in the presence of Jesus Christ he says the Pharisee which had bitten him when when he had saw it he spake within himself saying this man if he were a prophet would have known who and what manner of woman this is that toucheth him for she is a sinner the Pharisees we know for scripture readers the Pharisees were people that were generally enemies with Jesus Christ they they came against Jesus Christ but another thing the scripture here shows is just because the Pharisees were at alt with Christ Christ did not exclude them from from seeing miracles Christ did not exclude them from hearing the gospel he didn't say there's no hope for you there's no way for you he he was inclusive of the Pharisees he was sitting at meat in this Pharisee's house sharing a meal with him but this Pharisee shows his self-righteousness and saying if this man were a prophet now what would have caused him to invite Jesus into his house to begin with we've already said it because he would have heard of the things Christ was doing he would he could have seen some of the miracles that

Christ had been performing as I said this chapter begins with the healing of a centurion's servant a Gentile a Gentile soldier's servant was healed and maybe he had heard or he had actually witnessed this this all happened but says if he had been in profit he if Christ had been a prophet he would have realized that she was a sinner verse 40 and Jesus answering said unto him Simon I have somewhat to say under thee and he saith master say on and that might just prove to be one of the worst things he could have said here because Christ did say on but Christ put him in his place and that's a good thing that he did so but he says master say on when when Christ says I have somewhat to say under thee and he said master say on verse 41 this is where the parable is spoken there was a certain creditor which had two debtors the one owed 500 pence and the other 50 and when they had nothing to pay he frankly forgave them both tell me therefore which of them will love him most Simon entered and said I suppose I suppose that he to whom he forgave most and he said unto him thou hast rightly judged so cross speaks this parable and says there's there's a creditor and there are two debtors one ohs we'll just say \$500 the scripture says 500 pence and the other 50 but we'll say one ohs \$500 the other one ohs \$50 just for the sake of bringing it into current times but he says neither neither of them had to pay had anything that they could pay the man says and frankly he forgave them both then Christ asked the question he asked the question which of them will he will love him most and the Pharisee says so Simon entered and said I suppose that he to whom he forgave most and he said unto him cross said unto the

Pharisee the Pharisee Simon thou hast rightly judged he goes on to say and he turned to the woman and said unto Simon see is thou this woman I entered into thine house thou gave us me no water for my feet but she had washed my feet with tears and wiped them with the hairs of her head thou gave us me no kiss but this woman since the time I came in hath not ceased to kiss my feet my head with oil thou did's not anoint but this woman hath anointed my feet with ointment wherefore I say unto thee her sins which are many are forgiven for she loved much but to whom little is forgiven the same loveth little so Christ after he has spoken this parable and he's asked Simon the Pharisee who would who would love the creditor most and Simon answers correctly and says the one to whom the most was forgiven Christ cross commends him on that and that shows us that Simon the Pharisee understood the principle behind it yet and what Christ replies throughout the rest of this he showed he showed he

Simon the Pharisee also shows that even though he understands the principle behind it he failed to apply to his life he felt to apply that principle which he which he understood to his life again in verse 44 he turned to the woman and said unto Simon so he's looking at this woman remember at the beginning of this passage it says she stood behind him at his feet so he turns to the woman but he's speaking to Simon here he turned to the woman and said unto Simon see us thou this woman I entered into thine house and thou gave us me no water for my feet but she had washed my feet with tears and wiped them with the hairs of her head folks this was this was a common custom in the Near East and actually to this day it's still a common custom in the Near East to wash your guests feet or that hat to have your feet the feet of your guests washed it's usually done by a servant maybe even by a slave it was done pretty much by the lowest people in the household they would wash the feet but water was supplied so that guests could wash their feet and Simon failed to do this but he commends what the woman is doing he says she has washed my feet with her tears that's a sign of humility of that woman but but even more so he says but and she wiped them with the hairs of her head she wiped with her hair the hair of a woman is her glory according to the scripture and this woman was taken the glory of herself and wiping the feet of the Savior with that showing an incredible amount of humility that this woman was showing to cross but not only of humility that's what Christ is getting at here she's showing humility toward

Christ but she's also showing love toward Christ and Simon failed to do that that'll give us me no kiss verse 45 again that gave us me no kiss but this woman since the time I came came in hath not ceased to kiss my feet this was another common custom of the day when you when someone become you would kiss them you wouldn't make out with them or anything like that you would simply kiss them on the head you could kiss them on the hand you could kiss them on the cheek this was the custom of the day and Jesus here upbraids and rebukes the Pharisee for not giving him a kiss but he says they'll give us me no kiss but this woman since the time I came in hath not ceased to kiss my feet praise God for the account that we have in scripture of this woman when we see when we see the failure of a religious person the failure of the religious elite of the day the failure of him to apply basic customary principles to a guest in his home we have this woman who lived a publicly sinful lifestyle that everybody knew about we see her paying the tribute and paying the honor to crossed instead of this religious person folks that gives me hope that gives me an incredible amount of hope that it doesn't matter my status just like it didn't matter Simon the Pharisee status here he being a Pharisee he would have been own up the ranks he would have been on up the rungs of the religious ladder and would have had the praise of all kinds of men but what does that count if we if we don't have God's attention what does that count if we are not paying tribute and honor under Christ it counts nothing the praise of men counts nothing you know we all we all know the scripture well of what shall a man gain if he shall gain the whole world and lose his own soul what shall he gain if he gains the whole world loses his own soul he gains nothing he gains an eternity in hell forever and ever this woman here Christ said she is not since the time I came in had not ceased to kiss my feet my head with all that it's not a noi this was another custom of this area during this day when you had a guest you would anoint their head with all when they came in but this woman had anointed my feet with ointment and we again we know what kind of box she brought this in and we know this would have been something expensive that she would have had in in her possession possibly an inheritance that she had gotten something along those lines but either way she had taken that ointment and had anointed the feet of Jesus Christ she had washed the feet of Jesus

[18:07] Christ she had done everything that this religious person should have been doing therefore I say unto thee her sins which are many are forgiven for she loved much but to whom little is forgiven the same loveth little and folks that speaks volumes that speaks volumes to she loved much to whom little is forgiven the same loveth little I'm not an ultimate judge God is the ultimate judge but I can see here in scripture Jesus here again in this verse says her sins which are many are forgiven for she loved much in other words the cause her sins were forgiven this was the cause of her loving much this is the cause of the actions that she is taking toward me he's but then at the end of that verse but to whom little is forgiven the same loveth little again I'm not the ultimate judge God is I can't rightfully judge if anyone is saved or if they are not but the scripture plainly says that her sins which are many are forgiven for she loved much and then says to whom little is forgiven the same loveth little and I really have to wonder about religious people that show no regard for God show no regard for the people of God or for the church of God show no regard for the word of God if they've been forgiven of anything I have to wonder that again I'm not their judge I'm not their ultimate judge and I realize that but when the scripture plainly says to whom little is forgiven the same loveth little why would they love little because they've had little forgiven maybe they've had nothing forgiven maybe they've never truly been born again maybe they're only religious like this Pharisee was only religious that's what I have to wonder and again I'm not their judge but I can see what the scripture here says and I can interpret what the scripture means it's plain black and white if you're forgiven of many sins you will love Christ your forgiver very much but if you're not forgiven of many sins you're not gonna love Christ nor his people nor his church nor his word nor his songs nor his plan nor his redemption you won't love any of these things about Christ if you haven't been forgiven and they I'm sorry verse 48 and he said unto her thy sins are forgiven now Christ has already said in the verse just previous to this her sins which are many are forgiven she was already forgiven and remember he was looking directly at this woman as he was talking to Simon and I have every reason in the world this woman likely was looking at him she may have continued washing his feet she she may not be even glanced in his direction but I have every reason in the world to believe that because she was the subject matter at this time just like you and I if we're in a crowded room and we hear our name we hone in on where that name come or where that sound came from we want to know what's being said about us why would I think this woman would be any different but in verse 47 he

pronounced her forgiven her sins which were many are forgiven verse 48 he said unto her so he's not speaking to Simon now he said unto her the sins are forgiven and they that sat at meet with him began to say within themselves who is this that forgiveth sins also and this is a common occurrence in the gospel accounts what's coming up here in verse 50 and he said to the woman the faith has saved the go go in peace so in verse 49 they they sat at meet with him began to say within themselves who is this that forgive forgive with sins also who is this guy that thinks that he can forgive sin only God can forgive sins that's the way we read in some of the other gospel accounts in Mark in chapter 2 we see four four friends that carry a man up to a roof top and they tear the roof off the top of the house and they lower him down what does Christ say that faith hath made the hole he says thy sins are forgiven me the woman with the issue of blood she reached out she touched she touched the hem of

Christ garment and she was healed what did Christ tell her that faith hath made the whole he said daughter thy faith hath made the whole he's emphasizing here that it's not the works that the woman was doing here in Luke chapter 7 he emphasized to the woman with the issue of blood it was not the fact that she reached out and touched the hem of his garment and some magical incantation happened and suddenly she was healed and he conveyed to the same people we're talking about in Mark in chapter 2 that it wasn't the actions of the friends that tore the roof off and let the man down through the roof so that he could get to Jesus it wasn't their actions it was their faith that is what made them whole and this woman here is no different when they asked the question who is this that forgiveness sins also and he said to the woman he ignored what they said because Christ knew that he was God he was God then and he is God now who is this that forgiveness sins also and he said to the woman that faith hath saved thee go in peace he emphasizes it's your faith that saved you not your actions not the fact that you stood behind me weeping not the fact that you cried your tears upon my feet and that you were that you were humble enough to wipe them off of my feet with your hair not the fact that you used an expensive ointment to anoint my feet not the fact of any of these things that faith is what saved her her faith that faith hath saved thee go in peace and I say praise God amen and hallelujah to that it is nothing that I have done it is nothing that I'm doing now and it is nothing that I can do in the future what saves me is the finished work of Jesus

Christ on a cross on a hill called Golgotha that is what saves me it is his work that saves me and it is my faith in his finished work that saves me nothing that I can possibly do now we've reached the end of this passage here we still got a little bit of time what prompted all this we started in verse 36 we started in verse 36 says one of the Pharisees desired him that he would eat with him and he went into the Pharisees house and sat down to meet verse 37 and behold a woman in the city which was a sinner when she knew that Jesus said at meeting the Pharisees house brought an alabaster box of women it's like this woman just walks his own to the page of Scripture where'd she come from Luke's account doesn't tell us Matthew's account doesn't tell us Mark nor John's account tell us where this woman comes from but Matthew gives us a really good indication of what could have prompted this and I will say could have it's what

Spencer thinks happened I will say could have though if you'll turn with me to Luke chapter turn or go ahead and turn to I'm sorry Matthew and chapter 11 I'm gonna read some more scripture from Luke 7 as y'all are turned to Matthew 11 Luke 7 began verse 31 says and the Lord said where into then shall I lock in the man of this generation and to what are they like they are like unto children sitting in the marketplace and calling one to another saying we have popped under you and you have not danced we have mourned to you and you have not wept for John the Baptist came neither eating bread nor drinking wine and you say he hath a devil the Son of man has come eating and drinking and you say behold a gluttonous man and a wine bidder a friend of publicans and sinners but wisdom is justified of all of her children now over in Matthew chapter 11 a good teacher would have marked this place with me Matthew chapter 11 beginning at verse 16 I remember everything I just read to you the word for word Luke 7 I'll expect you to remember all that but you'll get the gist of this in just a moment Matthew 11 starting at verse 16 but where and to shall I lock in this generation it is like unto children sitting in the markets and calling under their fellows say and saying we have popped under you and you have not danced we have mourned under you and you have not lamented for

[27 : 49] John came neither eating nor drinking and they say he hath a devil the Son of man came eating and drinking and they say behold a man gluttonous and a wine bidder a friend of publicans and sinners but wisdom is justified of her children that's where I quit reading in the Gospel of Luke just a second ago now we can skip from verse 20 to about verse 25 because he upbraids the cities including Capernaum which he was in at the time and and he reduced those cities that's not recorded in Luke in Luke chapter 7 that's actually recorded in Luke chapter 10 but we we will go there right now but everything we just read skipped to verse 25 at that time Jesus entered and said said I think the old Father Lord of heaven and earth because thou has hid these things from the wise and prudent and has revealed them unto babes even so father for it seemed good in thy sight all things are delivered unto me of my father and no man know what the son but the father neither know if any man the father saved the son and he to whomsoever the son will reveal him coming to me all you that labor and are heavy laden and I will give you rest take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest under your souls for my yoke is easy and my burden is lie now what I read to you as you were turning to Matthew chapter 11 is what is budded right up against where we began reading in Luke chapter 7 or what I in Luke chapter 7 starting at verse 36 who's to say that that woman wasn't present when cross said come unto me all ye that labor and heavy laden and I will give you rest and some folks will say and I understand why people will say well she had to be drawn up the spirit folks the spirit has been at work and the spirit has been in play since the beginning of this thing we see in Genesis chapter 1 the spirit hovering over the face of the deep we see him hovering over the water so we know that he's been at work however it's not until very late in the Gospel of John that we see Jesus telling his own disciples on the eve of his crucifixion that we see him saying when the comforter has come he will convince the world of sin so was the spirit drawing people to Christ I'm not saying that it that he could not have that the spirit could not have the folks she heard an invitation if she was present at this time and I have no reason to think that she wasn't she would have heard the invitation coming to me all you that labor and her heavy laden and I will give you rest take my yoke upon you and learn of me for I am meek and lowly and hard and you shall find rest under your souls for my yoke is easy and my burden is live that's an invitation that Christ gave to everyone that was present everyone with an air shot of him at that time and here we have in Luke chapter 7 again still in the same account and Luke's gospel still in the same account that this woman enters in and remember in verse 36 it says one of the

Pharisees desired him that he would eat with him and he went to this Pharisees house his Pharisee named Simon he went to his house to have meet with him to have a meal with him this is and behold a woman in the city which was a sinner when she knew that Jesus sat at meat in the Pharisees house brought an alabaster box of one when she knew now could the Holy Spirit of God have told her or have shown her somehow that Jesus Christ was in this Pharisees house yes he could have but given the accounts that we're reading from Matthew 11 into Luke chapter 7 and how they all coincide with each other it is much more probable that she was present when she heard the words coming to me all you the labor and heavy-laden and I will give you rest and this woman above everyone else in the public above everyone else in that city this woman knew that she was a sinner and if she heard that invitation she would have said I'm weak I labor I'm heavy-laden and I need rest it simply says behold a woman in the city which was a sinner when she knew that Jesus sat at meat in the Pharisees house when she knew where Jesus was so when Jesus spoke these words if we take Matthew 11 and we couple it with Luke chapter 7 it wouldn't have been too long at all before

Simon invited Jesus to a meal this woman probably done like so many others have done like I did they felt conviction and they ran I did that Peter tried to do that in the Gospels when the Lord told him to cast his net out for a big draw to fish what Peter say Peter said Lord we've told all night we've not called anything yet it's our word I'm gonna cast this net and he cast it and he brought in this incredible draw to fish and what did he do he looked at Jesus and he fell on his face and he said depart from me Lord for I'm a sinful man this woman likely would have departed but then she would have realized this was her only chance it's just like the woman with the issue of blood she'd spend all of her money on doctors she's been every cent that she had and instead of getting better she grew worse according to the scriptures and she knew that Christ was her last hope and Christ told her faith has made the old and he called her daughter and this woman here again at the end of the account Luke chapter 7 in verse 47 says wherefore I say into these speaking speaking to Simon wherefore I say into the her sins which are many are forgiven not because of her actions it's by grace that we are saved is that not what Paul root to the Ephesian church it's by grace that we are saved and it is a gift of God not of works lest any man should boast and it wasn't of this woman's works that she was saved and it wasn't of any of those other examples that we use that she was saved but it was by her faith and because of her faith in Christ that she was saved he said to the woman that faith that saved the go in peace and I will end it right there I appreciate y'all's attention see may have any questions or any comments at all on any of that